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NUMBER 7.

GRANT IN JERUSALEM.

BY REV. M. TRAFTON, D. D.

"No; no ovation for me in this city where my Saviour was crucified." — *Gen. Grant*.
Speak not to me of banquets, of rich viands and red wine,
In this old sacred city, where was stain the Son divine;

No homage to me offer — to me, a sinful man —
Here where my Saviour suffered and wrought out the wondrous plan.

Oh, what is human prowess on fields of mortal strife?

Or what the cause secured alone by sacrifice of life?

The conflicts of the ages are overshadowed by that hour,

When here the Son of God assailed alone Death's tyrannic power.

I have fought a hundred battles midst sulphurous clouds and flame,
When death-shots smote the air as smites the tempest's sleet and rain;

But never such a conflict has the sun e'er blushed to see,

As that in yonder garden which my Saviour fought for me.

"A name?" Ah, yes, I know. I've heard the ringing, wild "hurrahs,"

When out from cloud-borne emerged the glorious stripes and stars;

But here I see another crowd — I see the Victim pale;

The brutal cry, "Away with Him!" borne on the evening gale.

I've seen the serried columns pressing up the dizzy height,

Stern on through volleying thunders and dash-half's thickest flight;

'Twas not a time for weeping, nor e'en a thought of loss;

Now on my hill, through tears, I see Him sink beneath His cross.

I've heard the shout of triumph of the millions on that day

When the last death-shot had echoed and the war-clouds rolled away;

But here I bode in anguish, as I hear that piercing cry,

"It is finished!" Ah, my Saviour then bows His head to die!

Then not to me a sinner, yet a sinner saved by grace,

By whose stripes I am healed, be honors in this place;

Oh, here be no name honored on soil which He has trod

But that above all others — the glorious Son of God!

REVIVALS — HOW ADVANCED.

BY REV. A. LOWREY, D. D.

Methodism, rightly understood, is a big revival. In its genesis it assumed to be nothing more. All its agencies were chosen with a view to this end, and from time to time modified and increased in order to perfect their efficiency for this purpose. The idea of instituting an ecclesiastical establishment such as we now have in Europe and America as the sequence of his revival methods, perhaps never entered the mind of John Wesley. He was intent upon saving souls. He massed his forces upon sinners. It was not the organization of even societies that formed the primal object of his movements, but the conversion of sinners. And his organic methods had no higher aim than to secure genuine conversions which should be followed by entire sanctification and a life of consecrated activity.

If Methodism, therefore, shall prove faithful to its historic origin and true to the divine inspiration that gave it birth, it must be on and on through the ages more a continuous revival than a church in the ordinary use of that term.

But a revival implies a quickening force in its agents, and if the revival be continuous, this quickening force must also be continuous. The kingdom of Christ does not expand and establish itself by temporary and spasmodic efforts, but by an abiding power.

To a partial loss of this primitive power may be traced the infrequency of great and overwhelming revivals among us. But this divine potency may be regained, and should be, and remain the manifest and invincible endowment of every pastor. Indeed, any preacher has ground to doubt the authenticity of his call to the ministry who is not a revivalist in the sense of being a restorer of the old. The work is begun of God in sanctification, not partial but entire sanctification, according to the prayer: "The very God of peace sanctify you wholly." When this work is wrought, the subject is both set apart to sacred uses and made subjectively pure and holy. To this is to be added the endowment of power by the Holy Ghost. As it is written: "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8).

We are largely endowed with power in regeneration, and still more fully baptized in entire sanctification; but there seems to be clearly promised a supplementary endowment of power from the respective readers. The Wesleyan Methodist Magazine pays, and that notwithstanding the evangelical competition of *Good Words*, the *Sunday*

is the want of the times — every man a factor. Pertinent to this subject is an article in *Divine Life*, which we here reproduce.

OUR SUFFICIENCY IS OF GOD.

There are two thoughts involved in this passage. First, every Christian, or Christian minister, has a *sufficiency* for his work. Second, that "sufficiency is of God." If this be so, every man of God may enter upon the duty assigned him, counting upon certain success. In other words, a revival is within his reach — a revival resulting from his own instrumentality, and proportioned in magnitude, and corresponding in genuineness, to the sufficiency which he receives of God. He need not call in any extra help, nor seek to supplement his own competency by any doubtful expedients; his natural capabilities, augmented and empowered by this divine "sufficiency," will compass and secure the desired end.

The only contingency in the matter spring from the possibility of the non-attainment of the divine "sufficiency." This is of God a free gift, but it is not bestowed unconditionally as reason and oratory are. Its reception hinges upon our will power. It is conditioned upon seeking. He that seeketh findeth, and he that asketh receiveth. While God has not made His dispensations to depend upon merit or compensation, He has established supplication and obedience as the condition and medium of their communication. God has thought His grace worth asking for, and denied it to such as refuse to ask. Hence the cause of insufficiency and unsuccessfulness is traceable to ourselves. If any minister called of God, or any church entitled to the name Christian, fails to have a revival this year, the responsibility is upon him or them. God tenderers you a "sufficiency" — that is, ample power to win, to conquer, to save. Hence, if I am not substituting caprice for truth, and fancy for fact in this instance, a most marvelous prospect spreads out, and gleams up before the church at this hour. There may be, and there necessarily would be, as many revivals as there are ministers or churches in the world. The simple conditions being met, failure would be out of the question.

But the critical theologue will say that I am too sanguine and positive. He will gravely remind the writer that success is conditioned upon the faith of the people, at least in some localities. He will administer the anodyne, which has been made a thousand times, to sooth the conscience of inefficiency. Christ could not do many mighty works, we will be told, in one place, because of the unbelief of the people. Be it so. But you are not confined to any one place, nor to any one class of persons. Even in the same station, you have all the varieties of religious disposition and susceptibility that can be found in different neighborhoods. My position is this: A man, who is filled with the *efficiency* which is of God, has a revival within him, and it must develop. There is about him the swing of victory.

But the distrustful and self-excusing will put in another *caveat*. They will say, I am not consciously lacking in grace. Indeed, I may modestly say that the great grace of full redemption has been vouchsafed to me. But I lack the natural qualities of success. My mind acts sluggish; my voice is not musical and pleasing. I have none of the charms of oratory or fascinations of personal magnetism. My nature is not emotional. Granted. But this does not invalidate my position. The truth affirmed is, not that we have some grace, but a "sufficiency." That is, the supply is equal to the demand. In other words, every Christian has a divine competency for his work.

Now what is this "sufficiency"? As to its origin, there can be no doubt. It is declared to be "of God," and, therefore, spiritual and divine. It is not education, or natural talent, for these attributes are not usually reckoned among the proceeds of redemption. They are to be used and considered necessary as subsidiary instruments, but they are not chief nor even a part of the qualification here spoken of. The sufficiency here mentioned is wholly a gracious endowment. In measure it conveys the idea of plenitude, or enough to satisfy and reach the end proposed. According to the original *ikanotes* and its cognates, it signifies adequateness — competency. It consists of two parts, distinct, but closely related, if not inseparable, viz., sanctification and the endowment of power by the Holy Ghost. The work is begun of God in sanctification, not partial but entire sanctification, according to the prayer: "The very God of peace sanctify you wholly." When this work is wrought, the subject is both set apart to sacred uses and made subjectively pure and holy. To this is to be added the endowment of power by the Holy Ghost.

The old *Arminian Magazine* wrought in this field with marked and marvelous effect. That magazine still lives, in the old world, under another name, and appears in two forms, one larger and the other smaller — one double the price of the other. This arrangement meets the size of the purses of the respective readers. The *Wesleyan Methodist Magazine* pays, and that notwithstanding the evangelical competition of *Good Words*, the *Sunday*

is the anointing which God gives to the purified for the mission and office work of life. For this the Holy Ghost descended upon Jesus in His Immaculate purity. For this He came upon the Apostles and other Christians on the day of Pentecost. For this He came upon all the great lights and reformers of subsequent ages. And as this plenitude of divine forces — this fullness of Holy Ghost energy and power, this sacred and dedicatory anointing from on high — is for all, therefore every Christian, and especially every minister, should tarry in his Jerusalem of privilege, and wait before God until the endowment comes upon him and he is filled with the Holy Ghost.

LETTER FROM NEW YORK.

BY REV. R. WHEATLEY.

MILDNESS OF THE WEATHER.

Jan. 28, 1880, and your correspondent is writing near open windows, commanding a beautiful view of the wild and romantic Highlands of the Hudson. The day is extremely pleasant, and it may be, extremely unhealthy. Malarial fevers are frequent in this commonly healthful region. Chills and fever are not strangers to many of the inhabitants in localities where they have been complete strangers until within the past two or three years. What occasions the visitation is an unsolved mystery to local medical practitioners. Any theory fails to account for all the facts.

Whether the force of winter has already spent itself is a question that we will not venture to decide until the first of April. Certain it is, that in sequestered but sunny spots, the spring flowers prepare to show themselves, and the twigs on the shrubs to suggest suspicions of a speedy spring. With scarcely an exception, the song of bird, or birds, has been heard in the open air every warm bright day throughout the winter, up to the present. It is worthy of record, in the estimation of ornithologists, that phoebe, birds, and robins have remained in the valley of the Hudson. Most of the companions emigrated in season to more congenial climates, but these belated ones appear to have decided to remain in their old haunts.

The fact is remarkable, and we incline to think more worthy of credit than the story of an old naturalist, that the cross-bills build their nests and bring forth their young during the winter months in the tamarack swamps of Vermont. The cross-bill sometimes finds his way as far south as New York, and takes the Hudson valley for his route of travel. Birds, like men, seem to have special lines of locomotion, and the last is one of them.

Dr. Edgar Mearns, one of the most cultivated young naturalists in the State, and resident in the Highlands, states that he shot, for scientific purposes, specimens of no less than sixty-six species of birds in the course of a single afternoon.

RELIGIOUS READING.

In such weather, as in summer, the magazine and the weekly attract readers more forcibly than the bulky volume. The *National Repository*, for example, is always welcome. Able, judicious, and readable, it commands the reverent respect of the best minds in the church, some of whom affirm that Dr. Curry has made it the most excellent monthly in the market.

Were it more distinctively Methodist, it is very probable — as *Zion's Herald* and the *Michigan Christian Advocate* believe — that it would command more denominational patronage.

But the *Arminian Magazine* has provided secular amusement for the young, under the management of his young people's association, and yet has preserved the spirituality of the church. His church members — the old and godly ones — have yet to be heard from. Mr. Hughes, of

Greenpoint, L. I., said that a church in his neighborhood "went into that business," and lost all power over it.

Dr. Thomas K. Beecher, of Elmira, has done better, but is still a comparative failure.

Many earnest Christians in that city hold that he is a complete failure.

The opinion of the majority in the

Baptist Ministers' Conference was ad-

verse to the policy of providing secu-

lar amusements for the young. They

were ready to approve, and did ap-

prove, of all that the Young Men's

Christian Associations are doing for

the instruction and amusement of

young people, but still held that the

duty of the ministry and of the church

is to save men from their sins, and to

build them up in holiness. This

done, the amusement question solves

itself. Excursions, picnics, sociables,

reading-rooms, literary exercises and

concerts are not contrary to the spirit

of Christianity, and may be made

subservient to it, if properly conducted;

but shooting galleries, bowling alleys,

base-ball exercises, cricketing and

dancing, are better let alone. The

church, and morally aggressive,

and the people, old and young, re-

mained with us till midnight. All

were bowed in prayer as the old year

gave way to the new. It was a sol-

em and profitable time.

New Year's morning we had anoth-

er service at 10 o'clock. Both of our

outside congregations were repre-

sented in all these services — twenty-five

Indians from one place and twenty

from another — each party being led

by the local preacher in charge. When

we knelt at the sacramental table, at

my right hand, and assisting me, was

a convert from the Roman Catholic

priesthood, Father Palacios. On

either side of us were our two Indian

helpers, in their genuine Indian cus-

tume. There we knelt together, in

the representatives of three nationalities

— Indian, Spanish and American —

but all loving one common Saviour.

It was good to be there, for Jesus,

too, was there; and He is ever with

us as His precious cause makes con-

stant advance in this dark land.

The Baptist ministers in this dis-

trict do not seem to have quoted

the example of the older denomina-

tions in this country and in Europe.

Romanists and Episcopalians, in both

sections of the globe — and indeed in

others — have done what they were

Miscellaneous.

THE MISSIONARY REPORT FOR 1878.

ASIA.

[Continued.]

In regard to the agencies employed in the China mission, it is to be noted that hitherto far less success has been developed in common-school teaching than in India. There, this method of work, as an important and immediately available agency, seemed to be providentially indicated; but in China the reverse appears to be the case. The schools attempted are generally small, and our missionaries doubt whether with their present means they are warranted in greatly extending their efforts in this direction. Yet the ignorance of the common people in the matter of books, notwithstanding the boasted literary character of the Chinese, presents a perplexing problem. It is the testimony of Bishop Kingsley that "not more than one man in fifty can read a Chinese book, and not one woman in five hundred." The study of books is left to the literary class. Brother Plumb, of the Foochow mission, refers in the present Report to this grand obstacle and the difficulty of inducing the people to desire this kind of instruction, even if the mission had the means of furnishing it. The mission authorities grant \$10 per annum to assist boys' schools wherever they can be started, but "in many a village it is a rare chance if there is even one man who is competent to teach a school; and aside from our preachers' wives scarcely a woman can read well enough to teach." Nevertheless, in some places considerable is accomplished with the day-schools; children and some adults learn to read our Christian books in the colloquial. The Sunday-schools, though generally gathered with difficulty, show in many places a hopeful state of interest and progress; but they have not arrived at that period of prosperity enjoyed by this agency in India.

The Theological School at Foochow sprung, in 1868, out of the boys' boarding-school which had been maintained there by Brother Gibson for some ten years. A more complete organization of the course of study was made in 1872, and the school has done excellent service, the number of students last reported being thirteen. A lack of Methodist text-books is felt, some of the books employed being those of other missions. In the same building with the Theological School the boys' high school is maintained, now under the energetic management of the native principal, Wong Swoi-Kang. A girls' boarding-school was founded at Foochow in 1860 by the Misses Woolston. These ladies experienced much difficulty in inducing the Chinese to send their girls to the school, but they persevered until prosperity crowned their efforts. Two good buildings are now occupied by the school. The number in attendance the past year was 31. Many of the pupils have become teachers of day-schools. Twenty-five such schools are now maintained in and around Foochow by the Woman's Foreign Missionary Society, to whose charge, through the Misses Woolston, the girls' boarding-school was committed. This society is doing a vigorous work in China as well as in India. It sent out three medical missionaries in 1873-4, and another in 1877. A hospital for women and children was opened at Pekin in 1875. A foundling asylum opened in 1859 was finally incorporated with the above-mentioned boarding-school. At Pekin we have a training school, or class, with two pupils, and also a girls' boarding-school with 22 pupils. At the public examination held in June, 1877, "the average standing of the pupils in their studies was 97 1-2, the visitors being judges." A boys' boarding school is called for. In the Chinese city the school work is conducted with much perplexity and discouragement. The girls' boarding-school in a good two-story building at Kiukiang (Central China Mission), numbers 36 pupils, some of whom have been for five years at the school and exhibit much attachment to it.

The mission press at Foochow was put to important preparatory use in the earlier years, though not fully in operation till 1862. Bible and tract societies supplied funds. It became in 1874 entirely self-supporting. The present Report shows 3,828,000 pages of different parts of Scripture printed and 730,420 pages of tracts. A child's paper is published. An edition of 6,000 copies of the whole Bible is announced. In 1849, one of our first missionaries, M. C. White, issued a well-received colloquial translation of St. Matthew's gospel. In 1862-1864, a committee of the mission completed and published a translation of the New Testament which, afterward revised, has become the standard translation for the region of Foochow. Different parts of the Old

Testament have been printed, and Brother Gibson published, in 1865, a valuable Reference New Testament. An Anglo-Chinese dictionary of the Fokien dialect has been completed. The *Missionary Recorder* was suspended in 1867.

In connection with the agencies employed by this mission, mention may be made of the system of self-support, which, after some experiment, was formed into a definite plan in 1871, the year of unusual persecution. The well-known pastor, Sia Sek Ong, had boldly cast himself and family entirely on the native church for support during this year, and gave a most encouraging account of his success. All the other native pastors cheerfully consented to trust to the churches for one-fourth of their salaries, and the plan received unanimous approval at the annual meeting of the whole mission.

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E. B. O.

[To be continued.]

METHODIST ITINERANCY.

BY REV. E. THIRRELL, JR.

We desire to call the attention of ministerial and lay brethren to the masterly article of Dr. J. M. Buckley, on the "Methodist Itinerancy," in the last *Quarterly Review*. If any antidote is needed for the pronounced Congregationalism of Brother Whitehead's essay, we think it may be found in the above-mentioned article. By the way, we regard Brother Whitehead's article as the strongest presentation of that side of the question that we have seen as yet. In that article is presented the only valid argument in favor of the removal of the limitation, namely, that even in the Methodist Church such requirements are made of the minister that his work becomes chiefly pastoral. This point Brother W. very elaborately and strongly presents; and it might be said that Dr. Buckley fails to meet it. It is fully met, however, by the consideration that Methodism owes her vast success to the fact that her ministry have in the past been chiefly evangelical rather than pastoral; and we believe that Methodism can only succeed in the future by the preservation on the part of her ministry of the holy zeal of evangelism. Not to cherish and honor the pastorate less, but the revival, soul-saving spirit more, is the only hope of Methodism. And this is consistent both with her theology and polity. All other points in Brother W.'s essay are fully met by Dr. Buckley, and the reasons for regarding the itinerancy against reckless "menders" overwhelmingly stated.

We rise from our quiet corner of the vast audience-room of Methodism, and shout "Amen! Amen!" We predict that notwithstanding the sanguine expectations of the Brooklyn Society with long name, the effort for change will not produce a ripple in the coming General Conference. The far-sighted, sagacious men of the Church are fully aware of the dangers attending this proposed innovation, and will promptly subdue all attempts to introduce it. It will, doubtless, be resisted by the whole board of bishops as a movement, which, if successful, cannot fail to limit their prerogatives and embarrass their work.

RICHARD T. BOOTH.

THE CHRISTIAN TEMPERANCE LECTURE.

BY REV. JOSEPH CUMMINGS, LL. D.

Under present circumstances there is a demand for special laborers in the temperance cause, but it has been greatly injured by irresponsible and unworthy persons, who, with boldness and persistence, have forced themselves on communities and churches, demanding attention and support. Their extravagance and sensationalism produce a temporary excitement, which does not result in any permanent good. Too often their popularity is chiefly owing to their coarseness, their sneers at the church, their ridicule of ministers, and insinuations against religion. Many of them have not the character, the culture, the intellectual power, or the moral qualities that should be requisite to command attention. But while discrimination should be used, the worthy, faithful laborers should be kindly received and cordially supported,

among those well worthy of confidence, Richard T. Booth, esq., is justly regarded as holding a high rank as a Christian gentleman, a successful lecturer, and an able worker in the temperance cause.

He was formerly a resident of Ithaca, N. Y., where he became a reformed man, and signed the total abstinence pledge in 1877. After laboring in that city and vicinity for several months, he came to New England, and now resides in Malden, Mass. He was associated with Mr. Smith, of Ithaca, about two years, and they were known as "Messrs. Booth and Smith, Gospel Temperance Workers." They labored in about fifty towns and cities in New England, and were very successful. Much good has resulted from their labors.

Mr. Booth is now working alone, or rather with such local helpers as he can draw around him in each place where he labors. He is an unassuming, sympathetic man. He is popular as a speaker and manager of public meetings, and is ever cordially welcomed on his return to the places where he has labored. In every case, when invited to a place, he seeks to connect with his work the strongest religious influences. He makes the sympathy and co-operation of the ministers and churches a condition of coming.

In speaking of an address in Concord, N. H., the *Concord Monitor* says: "For nearly an hour Mr. Booth held his audience, moving and thrilling them as but few speakers can do." Of his narration of his experience it says: "It was entirely free from those objectionable features so common to the experiences of many temperance speakers. There was nothing to grate harshly on the ear or feelings, but, on the other hand, there was a sadness and pathos in it that touched the heart's deepest sympathies of all who heard it."

Many earnest and complimentary notices of his labors and success have been published in various places, and numerous testimonials from many prominent men have been given him relative to his ability and the good he has accomplished. Churches or communities desiring to make special efforts to secure the reform of drinking men, or to promote generally the interests of the temperance cause, would do well to secure his services.

THEORY VS. FACT.

BY REV. J. H. MOORES.

Not a few among both ministry and laity have cherished the belief that there are two kinds of religion—one of perfect, the other of partial, purity. We are gravely informed that "when one is converted he is renewed in the spirit of his mind, but not fully renewed; that 'old things pass away and all things become new,' but that 'not all old things pass away, neither do all things become new;'" that "when God forgives sin He sanctifies but in part, pride, selfishness and self-will being subdued but not cast out;" that "sin remains in, but does not reign over, the converted soul." To prove this doctrine, reference is made to those who, shortly after conversion, feel pride, anger, self-will, etc., springing up within.

This is the theory, but what are the facts? God says: "If any man be in Christ, he is a new creature." Again: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We predict that notwithstanding the sanguine expectations of the Brooklyn Society with long name, the effort for change will not produce a ripple in the coming General Conference. The far-sighted, sagacious men of the Church are fully aware of the dangers attending this proposed innovation, and will promptly subdue all attempts to introduce it. It will, doubtless, be resisted by the whole board of bishops as a movement, which, if successful, cannot fail to limit their prerogatives and embarrass their work.

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from the hour of the "new birth." — ED. HERALD.]

THE NEW HAMPSHIRE ORPHANS' HOME.

BY REV. N. CULVER.

This institution, by common consent, is regarded by those who understand its design and practical workings as one of great importance to the State, although it has had an existence among us only some eight years; and it is thought to be worthy the careful attention and kind regards of every Christian philanthropist and every lover of humanity, especially in our State.

There are, doubtless, among the readers of the *Herald* in the old Granite State many who are not familiar with its origin, benevolent designs and practical operations. The friends of "the poor and of the fatherless" should learn more of this benevolent institution. To this end the writer would give some authentic statements regarding it.

SPECIAL DESIGN IN ITS ESTABLISHMENT.

The friends of humanity in the State, knowing that there were many orphan and homeless children within its bounds who had been left destitute, and greatly needed to be provided for, planned this "Home," where under wise Christian counselors they might be saved from imminent moral perils, and as far as possible built up in those habits of life which will give them rational happiness and true success in this world, and immortal blessedness in the life to come.

WHEN AND HOW THE ENTERPRISE STARTED.

Rev. D. A. Mack, of the Vermont Conference of the M. E. Church, a former Chaplain in the U. S. Army, began, some eleven years since, to call the attention of the people of New Hampshire to the special need of such an institution within its bounds. For this purpose he visited different parts of the State, and appealed to philanthropic hearts to aid him in the benevolent enterprise by their counsels and contributions. In this he was successful. He soon secured the co-operation of many ministers of the Gospel, and other Christian philanthropists, who by their wise counsels, fervent prayers and liberal offerings greatly encouraged him in his noble work. Among this number was Hon. George W. Nesmith of Franklin. The happy results of these beginnings was the purchase of the old historic Webster place, in Franklin, at a cost of \$10,000, which was taken possession of and dedicated with appropriate services, October 19, 1871.

THE FACILITIES THIS HOME AFFORDS.

This "old Webster place" consists of a farm of 180 acres of land, the old Webster mansion—once owned and occupied by Capt. Ezekiel Webster, then by his illustrious sons, Ezekiel and Daniel—the out-buildings and farmhouse built by Daniel, the new mansion that joins the old homestead, and a large new brick edifice 54 feet long, 40 feet wide, and two stories high, with basement and attic, built expressly for the comfort and convenience of its inmates.

These various buildings afford excellent accommodations for some 75 or 80 children, outside of city limits—a farm on which children of a suitable age can find healthy exercise and ample room for a school where they can be instructed in all the elementary branches of common-school education.

THE IMPORTANT WORK ALREADY ACCOMPLISHED.

During its brief history it has received its fostering care some two hundred orphan children and homeless wanderers—representing some eight nationalities; and all who have been removed from this home have been placed in other good homes, where they would naturally have become citizens of other States. A worthy object was never presented for the charities of intelligent people.

OUR BLESSED JESUS HAS ASSURED US THAT

"WHOEVER SHALL GIVE A CUP OF COLD WATER, ONLY, IN THE NAME OF A DISCIPLE, SHALL IN NOWISE LOSE HIS REWARD." MAY THE BLESSING OF HEAVEN CONTINUE TO REST UPON THIS NICE CHRISTIAN ENTERPRISE!

cited to lend a little aid to the cause, stimulated by the fact that we had pledged our word to two or three soldiers, who had been induced, by our advice, to enlist in the service of our country, and had lost their lives in its defense, leaving orphans and dependent children that needed our sympathy and aid."

It was when we were boys together in Indiana when we found a hornet's nest, how that he could stir them up the quickest and get away the fastest, was considered the best man." All saw the point, but none enjoyed it more than the Bishop.

J. E. CORLEY.
Morning Sun.

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ZION'S HERALD.

[THURSDAY, FEBRUARY 12, 1880.

The members of the New England Conference of a previous generation will remember Father Priest, of Watertown, one of the original founders of the M. E. Church in that town—a man of remarkably even, earnest and cheerful piety, loving his Church and all Christians; loving the house of God and all its services; faithful in every duty and generous to a high degree; very much attached to the ministry, making his house always a welcome home for them. He died a week since full of faith and peace, aged eighty-eight. He was one of the most artless of Christians, never troubled with doubts. Prayer was as real an act with him as asking a favor of an earthly father, and its answer was as certainly expected. A bank president told us, that during a period of business depression, when money commanded a fabulous price and could only be obtained with great difficulty, Mr. Priest came to the bank and told him he wanted a considerable amount; the president expressed his regret that he could not accommodate him. The bank had reached the limit of its available funds. But Mr. Priest insisted that he must have the money, not in the slightest degree discouraged by the unqualified assurance that he could not be accommodated. With the same pleasant smile and absolute assurance, he told the president he must give him the money. The bank officer was singularly moved both by his confident expectation and his urgency. He had, he said, some money of his own, that he could possibly spare, and intimated to the persevering petitioner that possibly he could himself meet his requirements. "I knew I should get it," said Mr. Priest, with a smile, "for before I started from home I prayed to my heavenly Father to dispose your mind to give me the money; and I knew I should have it." His motto was an evangelical variation of Benjamin Franklin's memorable sentence, "Pay as you go." His was, "Pray as you go," and the latter is even better earthly economy than the former.

In India the Hindoos, during one of their sacred festivals, make tiny boats of flour kneaded and baked. A little oil with a burning wick is placed in each boat. It is then carefully launched upon a stream. If its light burns a long time, it is considered an omen of good; if it goes out quickly, the omen is evil. Something bad is about to happen to its superstitious owner. The reader smiles at this superstition. Suppose we use it as an illustration. Let the little boat with its uncertain light stand for himself afloat on the stream of life. Then the length of his voyage must depend, external influences apart, upon the measure of the vitality with which his physical system is endowed. Hence comes in the element of uncertainty respecting the duration of his earthly life. Who can tell when his life shall be snuffed out? Who dare affirm that he shall live a year, a month, a day, an hour? The sturdiest man on earth who should affirm that he is sure to live even fifteen minutes from the passing moment, would thereby take rank with fools. Happy, therefore, is that man who is so prepared either for life or death, that he can truthfully say with one of our hymns:—

"Whether to live or die,
I know not which is best;
To live in Thee is bliss to me,
To die is endless rest."

When the saintly Payson was dying, he exclaimed, "I long to hand a full cup of happiness to every human being." This was the language of a heart thoroughly purged of all selfish affections, and filled with the spirit of that love which led our adorable Jesus to give His life for human redemption. If every Christian would go out daily among men, filled with such longing for human happiness, what marvelous changes would soon be wrought in human society! The selfish element would be eliminated from the dealings of the Christian business men. Not justice merely, but benevolence, would enter into his every act of trade. The same spirit would rule his home and church life. He would become an incarnation of good-will toward all, and would so preach the Gospel by his deeds that men would see his good works and glorify his heavenly Father. The spirit of Payson is worthy of every man's imitation.

It is desirable, other things being equal, to secure a high order of forensic ability in the superintendency of

tion. Happy he who can truthfully say, "I long to hand a full cup of happiness to every human being."

The Newton pastor, in an interesting discourse, a fortnight since, illustrating the universal call for sympathy, related this touching incident. In the village where he was preaching during a pastoral term, there was an insane person whose madness was of a harmless character. His liberty was unrestrained, and he was accustomed to pass around the town, looking in at the doors and windows where he was well known. When asked, as he often was, what could be done for him, or what he wanted, he had but one pathetic answer, "I want your sympathy." Having said this he would pass sadly on his way. This is what every human heart craves, and it is the unutterable consolation of every lonely spirit that where this is lacking on earth, it is never sought in vain from heaven. We are sure of a High Priest there touched with the feeling of our infirmity.

Love is mightier than knowledge. If King Solomon had kept his heart as full of love for God as his brain was of wisdom, he never would have stained his life with the guilt of illicit pleasures. In like manner, if we love Christ truly and intensely, we shall have no inclination to sin against Him. Good Richard Baxter observes: "He that loves most, and not he that knows most, will easiest resist the motions of sin." When thou hast had a fresh delightful taste of heaven, thou wilt not be so easily persuaded from it. You cannot persuade a very child to part with its apple while the taste of sweetness is yet in his mouth." Hence he who seeks to know much of divine truth does well, but he who uses his knowledge to feed his spiritual affections does better! "He that dwelt in love dwelt in God, and God in him."

ABOUT THE BISHOPS.

In Methodist circles at the present time, naturally enough, the question of new Bishops to fill the sad vacancies made by death, is a subject of general discussion and interest. There are many elements in the question at this time—how many are really needed to meet the exigencies of the work, or can be supported upon the probable free-will offerings of the churches? Is it better to have more bishops and fewer presiding elders, or will it be easier to support the latter officers than the former? Should the bishops be appointed to local districts at each General Conference, or continue to circulate, at an enormous strain upon their powers of endurance, from one end of the country to the other, and occasionally make the round-the-world trip? Should there be local missionary bishops or not, or colored or German bishops? These are some of the many phases of the subject now in familiar, and also in newspaper, discussion. On some of these topics we have an opinion (worth what it may be) to express, but at this time there is another side of the theme, rarely alluded to, which we think worthy of special consideration.

Holding the relation our bishops do to the whole work, at home and abroad, having in their hands the final decision of the question of the distribution of all the ministers to their allotted charges, presiding as chiefs in all our Conferences, representing both the culture and the piety of the church in all public circles, called constantly to the most conspicuous positions, holding from their office an amazing power to influence and educate, by example, the ministry, the questions of character and endowments are of supreme importance. That these leaders of the church should come about equally from the different cardinal points is a matter of comparatively small moment, yet this fact is often made the final element in the decision of the question. If more of the ministers, naturally and graciously endowed for the work, are to be found in the north, east, west, south, or middle portions of the church, the men are to be selected rather than the localities; and every section of the work has, after all, an equal interest in the choice, for the chosen man becomes the superintendent of his home district, but of the whole church. We hardly dare give the full expression to our convictions upon this point. We hear of men working up their sections of country, securing the suffrages of their localities, and they are to be presented to the representative body, not so much upon their personal merits, as upon the fact that they carry the votes of their portion of the work. Their election is to be secured by offering to another local body a solid vote for a proffered candidate upon the acceptance, on the same ticket, of the nominee they present. It would take but a few quadrillions of such secular strategems to sadly lower both the moral and intellectual tone of the episcopacy, and to destroy the spiritual efficiency of one of the most vital and aggressive offices in our polity.

It is desirable, other things being equal, to secure a high order of forensic ability in the superintendency of

the Church. Our bishops are our chief occasional preachers. They present our great charities often to the secretaries themselves; their discourses at our Conferences form the climax of these occasions; they are the living models for the ten or eleven thousand preachers over whom they preside. We feel, or ought to, a commendable desire that on all public occasions, these men, whom we have voluntarily placed at our head, should honor God and their Church by their pulpit and platform efforts. But it is far more important that they should be thoroughly trained men in the wisdom of the Holy Scriptures and in all wholesome knowledge; that they should be wise men to organize, and persevering and energetic men in execution; that they should be broadly cultivated, not eccentric, not the slaves of their emotions or appetites, not impetuous, not faint-hearted and over-sensitive, not dogmatic and lordly, and above all not of a secular and worldly habit, attracting observation by special thrifliness and desire to secure temporary wealth.

But there is still another element which is too much lost sight of. These men must be distinguished for their purity of character and consecration of life. Indeed, it may be well remarked, that this is requisite in all the ministry. Would God that all were prophets! Without offering any apology for a lack of the highest order of grace and usefulness in the regular ministry, in this high office of bishop we cannot, if we love the Church and desire its progress, permit ourselves to fail of insisting upon the existence of these things in their ripest form in the instance of candidates for the episcopacy. There is no doubt that high office has a conserving power in it. Rash and impudent men become somewhat sobered by serious responsibilities; but office does not sanctify a man, or give him a victory over selfishness or indolence. The Church has been eminently favored with self-sacrificing and godly superintendents. Their constant example of personal consecration and holy living has been a powerful inspiration to our ministry and membership. They have largely kept up the traditions of our early times, and preserved from fading out of the memories of self-indulgent children the fervent piety and the earnest, persistent, evangelical labors of their fathers.

There is much more liability of a denominational lapse here than at any other point. We have but little anxiety as to loss of orthodoxy in doctrine. Wesleyan Arminianism has proved itself to be so successful an interpretation of the Gospel of the New Testament that there are few lapses in faith among us; although some fall away into other ecclesiastical bodies, they still affirm their hold upon the old belief. There is little danger, besides, in so large a body, of any abrupt and radical changes of polity. No church at this day is more loyal, on the whole, than ours. But the serious possibility is a lapse of high and deep spiritual enjoyment and activity, both in the ministry and membership. The great conspicuous defenders and illustrators of the richest possibilities in character and life of the Gospel of the Lord Jesus Christ should be these men who have the opportunity to move everywhere among us as flames of holy fire. Their visits to our Conferences should always bring a Pentecost, and their private influence should be like the inspiration of the presence of St. Paul or St. John.

Wherever among us such men can be found, east or west, north or south, let them be the leaders of Israel to lead forward our hosts to broader victories.

THE EDUCATIONAL QUESTION IN PRUSSIA.

Matters are not by any means running smoothly with the administration of Puttkamer, the new minister of public instruction in Prussia, who took the place of the famous and energetic Dr. Falk. The acerbity of this latter gentleman was replaced by a very general urbanity on the part of the new official, who thought to effect by kind words and pleasant promises the purposes that Falk could only reach by very decided and severe measures. Puttkamer has been endeavoring to turn a sharp corner while describing a straight line; it is needless to say that he is not meeting with much success. He proposed to proceed mainly in the footsteps of Dr. Falk, with a few modifications called for by expediency. The result is, that in thus endeavoring to please both parties, he has gradually drifted into confessional or denominational schools, in contradistinction to the secular school, so much desired by the liberals of all Germany.

One can say with truth that in all the elementary schools of North Ger-

many the education is essentially Protestant without being denominational, while in the south they are endeavoring at least to free themselves from the burden of Jesuitism, and take on the form of secular schools. The orthodox Protestants sympathized with this movement for awhile, until they became alarmed by the insolence of socialism, and felt it a necessity to retrace their steps. They then joined hands with Ultramontanism to stop the conflict between Church and State, in the fear that it might in the end turn against all religion. The result is, that the minister of instruction has partially returned to the Ultramontane direction of the religious instruction in the Catholic schools, hoping in this way to make peace with Rome. But Puttkamer does not go far enough to appease Rome, while he goes so far as to alienate all the friends of the late Minister Falk. The truth is that no minister in Germany dare sign an alliance with Rome that is contrary to the national spirit of Germany.

Therefore the early enthusiasm for Puttkamer that was rife in all orthodox circles, has already begun to cool. The gentleman is trying to ride two steeds, and with the usual success. The Protestants complain that he is leaving the firm foundations of principle, and following the doctrine of expediency, thereby losing the friends that stood by him in the beginning, and by no means gaining over the opponents whom he has alienated by not going far enough. The result is that no one can count on the policy of the great official in given cases, and petitions are coming in to the government against his action in the cases of Protestant schools as well as Catholic, and also in the case of mixed schools, where both creeds were taught by special teachers out of regular school hours.

Now, if the minister continues much longer in this line of policy, the period will soon arrive when the patience of the Ultramontane will be at an end, as is that already of most of the Protestant communities. He will then find himself in a much worse condition than Dr. Falk, who had at least a system—a foundation for his policy, and a very decided expression for his administration. Falk harvested hate from the Ultramontane; Puttkamer is gathering a full measure of contempt. He is evidently a kind-hearted man, and in his policy lets his heart rather than his head rule him. Then he seeks to mend by his judgment what he has injured by his feeling, and thus falls into half and indecisive measures that are by no means acceptable to the great statesman who placed him in his position.

It is indeed now clear that Bismarck

Editorial Items.

The Methodist Churches in Lowell, under the lead of their pastors, some five years since, established services at the Highlands, in Lowell. This is a new portion of the city, rapidly and neatly built up, with a large and growing population, and at the time of the opening of Methodist preaching here no other religious services were held in the neighborhood. A fine church edifice, very attractive outside and within, capable of holding two hundred and fifty hearers, has been erected, and a membership of about one hundred has been gathered. The Sunday-school numbers more than the church. Until within a short period, no services were held on Sabbath forenoons, as many attendants held their services in churches in other portions of the city; but under the earnest endeavors of the present pastor, Rev. A. H. Herrick, preaching services have been held forenoons and afternoons with about the same average attendance both parts of the day as heretofore. The church is in a revived condition, and nearly a score have been lately added on probation. Last Sunday was missionary day. We had the pleasure of uniting with them in the services. The day was unexpectedly comfortable for the season, and good congregations were in attendance. The apportionment of missionary contributions to this church, which only lately was a mission itself, seemed rather excessive, being fifty dollars; but with the most cheerful spirit, and in an eminently spiritual tone in the manner of raising the money, sixty-eight dollars were contributed in a few moments. Would that other, larger and weatherly churches would raise in the same proportion and in the same happy temper! The services of the day were crowned with an excellent social meeting in the evening, at which five persons presented themselves for prayers, and a very tender feeling pervaded the whole audience. Our young Brother Herrick is greatly beloved, and is doing excellent work both as pastor and preacher. The missionary collections were taken in the other churches, and are reported for St. Paul's, \$350. Worthen Street, \$250, Central, \$150.

The reverend children-starver of New York seems likely to receive, in some measure, the just punishment for his fraud and baseness. The charity which he so outrageously perverted, called, as turned out, with grim irony, "The Shepherd's Fold," was established by charitable members of the Episcopal Church, and Rev. Edward Cowley was its superintendent. It had received \$5,000 a year, of late, from the State. Some thirty young children were gathered within its terrible enclosure—not a "Fold." Information of the frightful abuse of the children reached the ears of officers of the Society for the Prevention of Cruelty to Children. When this society was formed we questioned its necessity, among the scores of institutions for the rescue and care of the little ones; but we have heartily repented of our mistake. This one act is an adequate reason for its existence. While the heartless chaplain and his wife were luxuriously living in the "Fold" on the bounty of the State and the benevolent, their poor waifs were fairly starved to skeletons, were scantily dressed, severely beaten, overworked, and were diseased without proper nursing. The sight of them when taken out of their prison house by kindly hands was appalling. The grand jury of New York have found twenty-five separate bills of indictment against Cowley for neglect, assault and battery, etc., and for lack of bail he is now in the City Tombs. It is evident that he has injured his reputation, and is a curse to the State. The work is published by A. D. F. Randolph & Co., 900 Broadway, N. Y., at \$2 per annum; ministers and theological students, \$1.50; foreign missionaries, \$1.

The repeal of the Civil Damage Law in this State is very earnestly urged upon the committee of the Massachusetts Legislature by representatives of real estate, especially in the city of Boston. The friends of the law are equally urgent, and with far more occasion, to secure its preservation and vigorous enforcement. We see the anomaly in the legislation of the State, pointed out by some of the petitioners for the abrogation of the law, that on the one hand the State licenses the sale of liquors, and then punishes the consequences of it as a crime, and we will heartily join with these friends of consistency (?) in removing a license law from our statutes and substituting prohibitory legislation. Then there will be a beautiful harmony in our treatment of wrong doing and the administration of justice. This holding property responsible for the consequences of the ruin accomplished on its premises will be a wonderful prick in it. It reaches at once the most sensitive nerve in a sordid man's character. Appetite and lust will pay the largest rents; and this is often too great a temptation to certain otherwise respectable men of property. But if they receive large increase of income they must expect to assume large risks. It will make honorable men more careful of the uses to which their property is put. The State has no special interest in aiding them to increase their annual income by letting their estates for vicious purposes, or in defending them from the legitimate costs of the wretchedness and ruin occasioned by the trade which finds cover under their property. Let us have prohibition, or make the Civil Damage Law as effective as possible, and secure its execution.

The Congregationalist devotes a broad side to the consideration of the question of the number of ministers of the denomination without charges. Various reasons by different writers are given for this, such as the restlessness and worldliness of the churches; the growing habit of supplying pulpits with miscellaneous professors, or clergymen of other denominations; hiring by the year rather than settling a pastor; the tendency of ministers to gather around central cities and unwillingness to accept self-sacrificing positions; the entrance into the ministry of many who ought never to have undertaken the work, but have been by taste and natural adaptions designated by Providence for the farm, the store, or some mechanical employment. This overcrowding seems rather confined to certain desirable localities, like Boston, while in the extremities of the work there is still a call for more consecrated laborers. It is singular, while there is such an excess of ministers, that prayers should be asked at the late day set apart for prayer for colleges, that God would send forth more laborers into His vineyard. It would seem that the appropriate prayer would be that God would sift His ministering servants, and pour down upon them a fresh dispensation of the Gospel, impelling them to seek the waste places rather than over-crowded parts of Zion. The only classes of ministers of whom there is an over supply, are the self-seeking, the impractical, the fruitless, the complaining, seeking rather to be ministered unto than to minister. Such men have a hard time in these days. But men that cannot help preaching, in whose hearts the Gospel burns as an unquenchable flame, who feel that they would die if they could not preach, who only ask a field, and leave the question of support to the divine promise and providence—of such a class there can never be too many, and no one belonging to it will ever lack a field.

Several gentlemen were standing upon the platform of the railroad station in one of our neighboring cities, awaiting the coming of the train. One of the gentlemen called the attention of the company to the fact, made apparent by observation, that the vanes on the different churches stood at various points of the compass and did not point in the same direction. "What is the reason for

"Perley," of the Boston Journal's Washington correspondents, related, last week, a significant incident, signifying progress in several directions. At the session of the United States Supreme Court, Hon. Joel Parker, an eminent New Jersey lawyer, and a noted Democratic politician and candidate for the presidency, was presented for admission to the bar of the court. Immediately upon his offering of his name, Mrs. Belva Lockwood, who had been admitted to practice before this high tribunal by a special act of Congress, rose and moved the admission of a lawyer from South Carolina, affirming upon her professional honor his qualifications of character and legal acquirements. The motion was received, and a colored gentleman stepped forward and stood beside the imposing Democratic presidential candidate, and placing his hand beside the New Jersey lawyer's on the same Bible at the clerk's desk, took the accustomed oath. The correspondent referred to noticed that, in a niche near by, there was a bust of Chief Justice Taney, who had declared that the negro had no rights that the white man was bound to respect. Such are the "revenges" of time, and such the amazing though silent, ordinances of Providence. Who could have believed, twenty years ago, that a lady lawyer would have nominated a negro for admission to the bar of the Supreme Court, and that a Democratic candidate for the presidency would swear fealty to the constitution by his side? Surely God is in history.

"This is a want of grace" (grease). The company saw the point at once, and the Irishman standing near, apparently involuntarily, responded in his rich brogue, "It's a want of grace" (grease). The company was a very audible smile all along the platform.

The *National Quarterly Review*, which now enters upon its twenty-first year, has long been esteemed for its able discussion of the leading political topics of the day. With the present year it adds thirty-two pages to each number, the issue for January containing 252 pages. It is printed on fine paper in large type, at \$4 a year; \$1 for each number. The office of the *National* is 51 and 53 Madison Lane, New York. The topics discussed in the January number are, "Rise and Fall of the Bonapartes," by William Dowd. "The Management of the Indians," by Rev. W. E. Copeland. "English Classics," by May F. Miller. "The Hygiene of Water," by David A. Gorton. M. D., the editor. "The Working Classes of Europe," by David Kerr. "The Nebular Hypothesis," by David Trowbridge, M. A. "Interstate Extradition," by J. Manford Kerr. "The New Eastern Question," by David Kerr. "A Southerner's Estimate of the Life and Character of Stephen A. Douglas," by H. James D. Waddell; and a very full department of "Reviews and Criticisms."

The *Journal of Education*, for Feb. 1, has a good editorial upon a late decision of the Post Office department, published in the *Postal Guide* for January, in which it is insisted that publishers, wishing to send sample copies of their papers, shall wrap each one singly, and write upon it *sample copy*. It will be seen at once what an amount of additional labor is thus imposed without the color of law upon newspaper publishers. The editor of the *Journal* insists that there is nothing in the law which gives authority for this. It is simply the Department assuming a law-making power. Is this its function, or does it belong to Congress? We trust the Department will reconsider its arbitrary decision, and not press unnecessary or unrequired burdens upon those who are ready aid is offered for the support of the legitimate work of the Department.

We are indebted to the venerable Moses Hill, of Norwalk, Conn., for a copy of a little manual he has just prepared. It is entitled, "The Genealogy of the Hill Family from 1632," including a biographical sketch of Joel Barlow. The distinguished author of the "Columbia" was connected, by marriage with the Hill family, and a very interesting sketch of his literary labors is given in this little tract.

Brockton—Things are moving steadily with this strong church. The finances are in decidedly better condition than one year ago, and the increasing activity in the shoe business promises a still better state of things.

There have been several late additions to the membership from probation, and two have been received on probation. Brother Morse is highly appreciated as a preacher.

Brockton, West Church.—Things look a little brighter for this old station. Here, as almost everywhere else on the district, the Sunday-school is prospering. The church is doing as well as at any time for years. The finances are slowly improving, and they hope to do better next year. They very much desire to retain the services of Brother Buckley, if his health will allow him to add this work to his studies in the School of Theology, for another year.

Campello.—All are happy here over the new church. There is a steady and apparently permanent increase in the Sabbath congregations, and the Sunday-school is putting on fresh strength and brightness in its new home. Some members have been received during the last quarter, and the spiritual interest is deepening. Brother Livesey is abundant in labors, and expects to make some extra meetings very soon.

Cochesett.—Staid old Cochesett is altogether happy with Brothers Rogers as pastor. They have peace in all their borders, and the spiritual tide is steadily rising. This Sunday-school has a lady as superintendent, and as such she suffers nothing when compared with the best of the male superintendents on the district. The word "male" before the word "superintendents" should be stricken from § 93 of our Discipline.

Bridgewater.—It is a pleasure to meet Father Farrington here in the midst of his people. He seems to have renewed his youth in its freshness and vivacity, but not in its immaturity. To the wisdom gained by long experience there is added the mellowness of age, so that after all his rejuvenation he is the true patriarch among his people. There is here slow but steady growth. Two have been received in full membership and three on probation within a few weeks. The Sunday-school shares in the general increase of members and interest.

Any think that these notes are a little rose-colored, let them give God thanks, for they are true to the facts; and, surely, steady improvement should be the experience of every church.

EAST MAINE.—There has been some revival interest here of late. Seven persons have professed conversion, all of them adults. There has been no church organized as yet, though there is a class as well as a weekly prayer-meeting. The congregations are large, and the Sunday-school, organized about three months ago, numbers over one hundred members, and has had an average attendance the past month of seventy-five.

BANGOR DISTRICT.—*Bangor*.—Rev. Daniel True, the beloved pastor of the M. E. Church, died, Feb. 4, after a sickness of four days. He leaves a wife and five children. He has filled some of our best parishes, and has done excellent service for the church.

Hampden.—Rev. C. A. Southard is holding meetings, with good interest, and souls are being converted. Revs. Marsh, Bolton and Wardwell have aided him. Rev. Charles L. Browning, a superannuated member of the East Maine Conference, is living among this people, and is to celebrate the fiftieth anniversary of his marriage, Feb. 24. The friends will provide a repast in the vestries of the church, and the auditorium will be open for the entertainment. A cordial invitation is extended to the many friends of Brother and Sister Browning. Should friends wish to send presents, to be given to the bride and bridegroom, please direct to Rev. W. W. Marsh or Rev. H. W. Bolton, of Bangor, or Rev. C. H. Southard or Rev. B. B. Thomas, of Hampden.

Centerville.—Brother John McVey has been assisting Rev. S. H. Day at Centerville, and 22 have sought the Lord, some being married conversions.

Seaport.—The Congregationalists and Methodists have united, and are holding meetings under the direction of Rev. E. A. Whittier, evangelist.

Lawrence, Haverhill Street.—This church has taken a step forward. The audience-room has long been in a dilapidated condition, and greatly needed refitting. A vigorous committee, of which A. G. Herrick, esq., is chairman, presented the subject, Feb. 8, to the congregation, and asked for subscriptions. Four thousand dollars was asked for Brother L. Beach, Jr., offered \$1,000 if the whole amount was secured. In a brief time \$3,500 was pledged, which was increased during the day to \$5,700. The remainder will, doubtless, all be secured in a few days, and probably an additional sum for contingencies. Before the congregation was dismissed, the pastor suggested that the Conference be invited to meet at Lawrence one year hence, which proposition was enthusiastically adopted by a rising vote. The evening prayer-meeting was indeed a pentecostal gathering.

Gloucester.—Mr. Edward Titus, son of our pastor, goes to Kansas to engage in stock-raising. His father accompanies him for a needed rest of four weeks.

Groveland.—The joyful news of the restored health of Rev. A. W. Board is chronicled. He is now able to do full work.

Middleton.—A very encouraging religious state prevails.

Greenfield.—The great musical convention, with its many competitors for its numerous prizes, its trials of skill, and its delighted audiences, has passed. Rev. A. W. Mills was the inaugurator of this delightful treat, and his charge is \$100 richer.

Coleraine.—Brother O. B. Curtis is the lay delegate to the Electoral Conference.

Charlottesville.—Rev. Edward Higgins, one of our Cambridge young men, has been supplying this charge with very gratifying success. Four have been received in full and nine on probation the past quarter. Five were recently baptized. The religious interest is better than for years. The church edifice has received needed repairs, and arrangements are nearly completed for the erection of a new parsonage through the munificence of Sister J. A. Winslow and others.

Jamaica Plain.—Fourteen joined the M. E. Church, Jan. 25. Thirty have been received since the church debt was paid.

Whitinsville.—Sunday, Feb. 1, the pastor recognized two probationers, received one person into full membership and one by letter, and baptized two. In the evening five sought Christ. The congregations are constantly increasing, and the only burden is that of the church debt.

Uxbridge.—The celebration of the fiftieth anniversary of the marriage of Mr. and Mrs. I. K. Jewett occurred recently. The preparation was made by their daughters, so as to produce a complete surprise for their parents as their many friends poured in upon them. Nine were present who attended their wedding five years ago.

NEW BEDFORD DISTRICT (PROV. CONF.)

Holbrook.—Our new society in this pretty village is getting on very well. The Sunday

congregations are increasing, as is also the Sunday-school, which has had for the last quarter an average attendance of fifty-seven.

The social meetings are well attended and interesting. Two persons have joined the church by letter. The finances are in a healthy condition. The fine new Congregational church here will be dedicated soon. A Methodist chapel will come next. Brother Edwards is highly appreciated as a preacher.

Brockton.—Things are moving steadily with this strong church. The finances are in decidedly better condition than one year ago, and the increasing activity in the shoe business promises a still better state of things.

There have been several late additions to the membership from probation, and two have been received on probation. Brother Morse is very much appreciated as a preacher.

Brockton, West Church.—Things look a little brighter for this old station. Here, as almost everywhere else on the district, the Sunday-school is prospering. The church is doing as well as at any time for years. The finances are slowly improving, and they hope to do better next year. They very much desire to retain the services of Brother Buckley, if his health will allow him to add this work to his studies in the School of Theology, for another year.

Campello.—All are happy here over the new church. There is a steady and apparently permanent increase in the Sabbath congregations, and the Sunday-school is putting on fresh strength and brightness in its new home. Some members have been received during the last quarter, and the spiritual interest is deepening. Brother Livesey is abundant in labors, and expects to make some extra meetings very soon.

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THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, February 3.

The public debt was diminished last month over eleven million dollars.

Freeman, the Pocasset parson, was yesterday transferred to the Danvers Insane Asylum. Royal B. Conant, formerly cashier of the Elot Bank in this city, was put on trial yesterday on a charge of embezzeling nearly \$70,000 of the funds of the bank.

The Princess Louise arrived at Halifax, N.S., yesterday, from England, and will leave for Ottawa to-day, with her husband.

Holland and Greece have recognized the independence of Roumania.

Wednesday, February 4.

Secretary Sherman has decided to purchase \$11,000,000 more bonds for the sinking fund.

Israel T. Boothby, cashier of the First National Bank of Augusta, Me., has committed suicide.

A hurricane at the Philippine Islands has caused great damage to property and to shipping.

A heavy supply train en route to Major Morrow's command in New Mexico was attacked by a band of Utes on the 27th ult.; the savages were repulsed with loss.

There is a great excitement in Denver over the discovery of gold about twenty miles west of that city.

The first day's sale of the late Wm. M. Hunt's paintings, etc., netted over \$34,000.

Thursday, February 5.

The New York *Herald* heads a subscription for the Irish sufferers with \$100,000.

The Donnelly family in Lucan, Ont., who were suspected of various crimes, were all murdered by a band of masked men yesterday and their house burned; the family numbered five persons.

The Grand Trunk Railway has completed its connections and now extends from Chicago to the Atlantic.

The Pennsylvania Republican State Convention instructed its delegates to vote for Gen. Grant.

The total receipts of the second day's sale of the late Wm. M. Hunt's paintings amounted to \$63,877.

Twenty-five persons were seriously injured by a railway accident at Argenteuil, near Paris, yesterday.

Friday, February 6.

Hon. Adolph E. Borie, ex-Secretary of the Navy, died yesterday.

The Queen's speech, at the opening of Parliament yesterday, declares that the present policy with Afghanistan will be maintained, and expresses the hope that Parliament will sanction the steps taken by the Executive for the relief of the Irish sufferers.

A Chinese wash-house was burned in San Francisco yesterday, and the remains of eleven Chinamen have been taken from the ruins.

The railway disaster near Paris proves to have been very serious. Twenty-two deaths are already recorded, and about one hundred and sixteen wounded.

Gov. Davis, of Maine, delivered his inaugural address yesterday.

Saturday, February 7.

Twenty-five vessels were wrecked, and forty-six persons drowned in the recent gale at the Philippine Islands.

The striking iron-ore miners along the East Pennsylvania railroad are determined to enforce their demands by violent measures.

Major Morrow had had another fight with the Utes, lasting all day and evidently with the defeat of the savages.

The wages of the operatives in the Lowell mills are to be advanced ten per cent.

Monday, February 9.

Three burglars attempted to rob the Knobville (Ia.) bank on Friday, using violence with the president of the same to make him reveal the combination of the safe. They succeeded in getting only \$6,200.

President Hayes is preparing a message on the inter-oceanic question.

The Iowa House of Representatives favors an amendment to the constitution, making women eligible to the legislature.

The aspect of affairs in Europe is regarded as increasingly warlike.

GEORGIA.

Atlanta.—The corner-stone of Chrisman Hall of Clark University was laid on Tuesday, Feb. 3. The day being cold, and the roads very muddy, it was deemed impracticable to hold the services at the new building, as had been intended; and so, at 10 A. M., the audience, composed mainly of students of the university and friends from the city, assembled and filled the chapel of the institution on Whitehall Street.

The exercises opened with singing of a hymn, after which prayer was offered by Rev. R. T. Kent. Appropriations selected from Scripture were then read, and another hymn having been sung, Rev. R. S. Rust, D. D., was introduced, to whom for half an hour the audience listened with pleasure and with profit. His address was finely written, well read, and highly instructive.

Bishop Simpson followed, and in his imitative style, which might well be called *Simpsonian*, held for fully an hour the delighted audience in his grasp—from a grasp from which one does not like to be set free. Well may the church be proud of such a Bishop, and well may the nation be proud of such a man. So forcibly and lucidly did he set forth the object of the church in the South and its feelings toward the South, that the very few Southern men who were present—and present, without doubt, simply to hear him—must have been convinced that the North is not solid against the South, but against those evils which are menacing Southern prosperity. His allusions to Bishop Haven were exceedingly tender and thrilling, and brought tears to many eyes. It is safe to assume that the whole audience went away feeling it was good to be there.

At the close of these services the trustees and officers of the institution, with the Bishop, rode out to the building and laid the stone, depositing in it many testimonials of our love. W. H. CROGMAN.

Letter from Rhode Island.

MR. EDITOR: I am much pleased with your editorial, "The Effect on the Pulpit," in your issue of Jan. 29. I am confident you speak the truth in that article. Some of us on the walls of Zion are pained as we behold the drift of to-day. How few of our children or young people have the opportunity of reaching by our sermons! They are not present at the preaching service; many of them are at home reading their library books; and if we attempt anything in the way of preaching in the Sabbath-school to reach them, we are sometimes begrimed the time we take. Your statement, also, concerning the character of our preaching in the regular service is

also just. We are straitened for opportunity. Some of our churches are owing to the true state of affairs, and one church, at least, in our Conference (the Providence), as we are informed, has voted to return to the old way of two sermons a day, commencing with the new Conference year.

Personally I have had experience in both methods for twenty years as a pastor, and have at present a good and interesting school which numbers four hundred members all told. It occupies the forenoon, our preaching service having the afternoon; but a large portion of my school are not present at the preaching service. Somehow, it seems to be understood that the young folks' church meets in the morning with its order of service, and the old folks' church in the afternoon, with its order, though no one really says so.

I hope you will speak out often on these practical subjects from your standpoint of influence.

G. W. BALLOU.

Central Falls.

LETTER FROM INDIA.

There seems to be a great need of missionary news in America. The great question seems to arise how this demand, or rather desire, is to be met. One could sit here all day long and every day employ the time in writing about these matters, and still a very faint idea would be conveyed to the American mind of our work or the work as it is progressing.

There is one thing that presses every true ambassador of Jesus to these poor, lost souls, and that is one thing ought to engage his every power; that is, how to reach these wandering souls. A mere sight-seer is of no use whatever in this work. He who has fully made up his mind to die for the poor people, is the man who will meet with success. The adventurer had better stay at home. Our minds are so fully absorbed in this work that days slip away into weeks, and weeks into months, before we are aware of it. I have no doubt but that this is the experience of nearly all of us in this country. Some of us came intending to return to our own country after a few years. But our minds have changed as we have seen the need of workers for Jesus.

The longer we remain, the more do we feel that here we are needed most. The work is hard. The success seems small. The people often do not desire the Gospel. They are as much opposed to it here as in any other part of the world; and they are as hard to reach. Often a solid indifference meets us; seldom open opposition. Those living in open sin and open shame will profess that they are trusting in Jesus and expect to reach heaven. One scarcely knows how to act or what to say. He needs a heart full of the Holy Ghost, and nothing short of this will fit him for the work that is being done in the South India Conference.

From what we have gleaned from the American papers, we would understand that the Church at home expected greater things from this line of faith than has yet been realized. Dear Brother Taylor thinks we ought to make an advance upon the Hindus and Mohammedans. No doubt every heart in the Conference responds to this sentiment with a hearty amen. This is our aim. But we dare not abandon the field already occupied. God has wonderfully sustained us and worked through us. No doubt about that. If we, every one, continue every day to live and act up to the light imparted to us by the Holy Ghost, there must be an onward move into the very heart of heathendom and heathenism. Heathenism has been attacked many years. Heathenism has scarcely been touched. Thank the Lord for the cheering news from our Baptist brethren among the Telugos! Also from other missionaries all over India.

The following statistic from the work-book for 1879, in what is described as by no means an exceptionally heavy year, show that the episcopal chair is not altogether out of case: Sermons preached, 89; clergy ordained, 50; churches consecrated, 4; churchyards consecrated, 2; churches opened, 23; confirmations held, 63; candidates confirmed, 7,211; speeches at public meetings, 40; other addresses given, 152; committee meetings attended, 46; interviews, 474; letters received, 6,744; letters answered with his own hand, 4,529.—*Christian World*.The following statistic from the work-book for 1879, in what is described as by no means an exceptionally heavy year, show that the episcopal chair is not altogether out of case: Sermons preached, 89; clergy ordained, 50; churches consecrated, 4; churchyards consecrated, 2; churches opened, 23; confirmations held, 63; candidates confirmed, 7,211; speeches at public meetings, 40; other addresses given, 152; committee meetings attended, 46; interviews, 474; 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